

BIBLE EXAMINER  
*New York, July, 1877*

### **THREE WORLDS**

*A book of 200 pages, treating on the character and proximity of the "Second Advent of Christ," and the "Kingdom of God," etc., which should be in the hands of every Bible student. Ex. cloth, gilt, \$1.00: cloth, 50c.: paper, 25c. By mail. C.T.RUSSELL, Rochester, N.Y.*

I received a copy of the above work some times since, and have read it with care; portions of it several times. It contains much of interest which may be read with profit. The Chronology is the best I have ever seen; but it is impossible for me to assent to all the conclusions the writer has arrived at, as to the events; yet I feel no disposition to oppose his views by way of controversy. A few months will determine the accuracy of the ground he has taken as to the withdrawal of the saints from the earth. I am of the opinion that they will be withdrawn secretly; i.e. unknown by the world till they are gone; and the precise time of the event will be unknown to themselves till they are taken, else why are they taken while "in the field" at work, or "grinding at the mill," and some in the "beds;" and "one is taken and another left?" If they knew the exact time, it seems unlikely that they would be found thus employed at that time; especially if it was *definitely* known. Hence it is, our Lord warns us to "Watch and pray. . . for ye know not when the Master of the house cometh," etc. Mr 13:33-37.

The book can be read with profit, provided the reader can avoid a positive and uncharitable spirit. I cannot commend all of its positions relative to the future, but many of the ideas I think are good.

EDITOR

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My "*criticism*" on the above named work, in the July EXAMINER, has called forth a reply by my esteemed Bro. CHARLES T. RUSSELL, in the "Herald of the Morning." I understand that DR. BARBOUR, its Editor, does fix *definitely* the time of the *translation* of the *elect* Church. He tells us, we are "in the time of the harvest now" and that "some time in this period the *elect* are to be translated," yet he does not pretend to know the exact day. But does he not say, it will be at or before the harvest ends? and does he not say, it ends "the 9th day of April" next? He may admit it is possible the *elect* may be translated any time before that day: but suppose they are not: what then? will they not know "the day," *exactly*, in which they are to be changed, at that day? and would any of them, with that knowledge, "be in the field," or "in the mill," at work, as our Lord tells us they will be when they are taken?

I object to the time setting in any *limited* period, because I believe it is a disregard of our Lord's teaching on the subject, and the disappointments of the past, I think, should teach us it is an error to attempt to do more than to show the *return* of the Lord *from* heaven "is near, even at the door," and learn to "watch and pray" that we may be ready at all times to meet Him.

But no argument that I have ever seen, since 1844, has had any effect on my mind to cause me to believe the precise time of the Second Adventist revealed in the Bible, or will be known, unless God gives a new and direct revelation on the subject; which He may or may not, for all that is known.

I have no disposition for controversy on the subject. I do not have any doubt of the honesty and sincerity of Bro. BARBOUR and his fellow-laborers; but I cannot even seem to consent to their conclusion that the translation must and will occur within the next *six* months, or by or before the 9th of April next. I do not affirm it will *not*, only that the presumption is against the idea, from the declarations of our Lord, such as: "Watch, for ye know not what hour your Lord doth come" . . ."  
Therefore be ye also ready, for in such an hour (or, *time*) as ye think not the Son of man cometh." Mt 24:42, 44. At the close of the parable of the ten virgins, Jesus says, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Again Jesus charges his followers, "Take ye heed, watch and pray, for ye know not when the *time* is." Mr 13:33.

It is easy to multiply similar expressions; but these may be sufficient to prevent the patient Christian from being *positive* on the definite time though he may think and believe " it is nigh, even at the door." A Christian's duty is to be always ready to meet his Lord, and to "*love* His appearing." but he is nowhere in the Bible exhorted to look further than for the "signs that it is nigh."

If professed followers of Christ cannot be stimulated to live holy unto the Lord only by the knowledge of the *time* of his return, then what becomes of those who have died without that knowledge? Yet, our friends, who advocate *this* definite time, give them a pre-eminence in immortality by teaching us that such are not being raised from the dead and are with Christ.

Again I say, I give these teachers credit for their sincerity and honesty; but I cannot accept their teaching *on time*.